/19 cont./

462 children, such as adornments of strings of beads, straps for carrying children, and hammocks; they make ollas (where they can find suitable clay); and they care for the cleanliness of the house and its surroundings and the raising of the children. In short, pertaining to the man are the use of the machete, the axe, weapons, etc., and to the woman ollas, decorations, the broom, etc.

484 Only on journeys, considered apart from the rest of their
482 life, do the Indian women appear laden like the bachaco /an ant-like insect/, /20/ while the men walk unburdened with weapons in hand. But it should be considered that the Indian travels this way always in hope of game that may appear at an unexpected moment, and that frequently he leaves the beaten path to run on to an agreed meeting point or the end of the trip.

461 Often the Indian man will be found lying down in his
462 hammock while the woman prepares the meal for him; but on many other occasions the Indian woman will be seen resting or relaxed in her hut while the man, abandoning repose, in wind, cold, and rain is hunting animal food (not so easy to obtain as is the vegetable) in the early mornings, at nightfall, or running the whole day long with but a piece of cassava in his bag.

[521] To be sure among the Indians as well they debate the eternal and hateful question (especially in moments of displeasure) of whether the women work more than the men or vice-versa, and the final conclusion is always in favor of the person speaking and against those of the opposite group. But this proves nothing, since nobody is a fair judge in his own case.

461 42. The much-cackled-about laziness of the Indians as a
538 group having thus been resolved, we do not deny that among them, at the side of the arikenak, diligent one, exists the enakiní, the weak and lazy one, both of them so ably portrayed in the tale of the owl and the duck. They also say that just

/60 cont./

881 b) they must paint the face and the whole body with annatto in order to cover up the yellowness and not become prey to amariuak;
[302]

881 c) they must not raise their eyes nor look toward the hills, where they think the mauarí live;
784

d) they must not bathe nor go for water, in order not to be perhaps possessed by rató;

[292] e) they must use moriche sandals whenever, out of necessity, they must put their feet on the ground;

f) they must abstain, as has been said above, from certain foodstuffs.

881 128. There are two somewhat more curious things while the indisposition lasts, and they are: absolute silence, to which they are constrained, and whipping, which they are given each time they come in or go out of the rancho for some necessity.

881 The Indians insist on saying that the speech of a menstruating Indian woman is extremely pernicious; for that reason no
841 one speaks to them; and when the days have passed and she
●521 wishes to return to daily conversation, the woman must address a stick and say to it: "Are you here?" Then the tree will dry up and the same thing will happen to any Indian man to whom she addresses herself. /61/ "This," Ernesto writes, "seems not to be true, but it certainly is their custom."

881 The whipping is not in any way at all a flagellation nor anything like it; it is only a ceremony, which is done by the old woman who is caring for the girl every time the latter goes out of the rancho, so that the evil spirits may consider her to be something scornful. One day after the indisposition has passed, at dawn when the cocks crow, they bring her down from the hammock, seat her on a little bench, and the oldest man or the master of the house flails her with some strings made of
[593] moriche fiber and recites over her a certain charm. "By means of this whipping," adds Ernesto, "when the women get angry with their daughters for being hard to manage, they customarily

484 501 distances along or parallel to navigable streams rather than using canoes although these were available. All the inhabited places, as well as those frequented for any other purpose, are linked by well defined trails which are as permanent and as well known to the natives as our highways are to us. There are also long trails, their "through highways" or "interstate thoroughfares," that connect with the regions of other tribal groups, for instance to the Gran Sabana and to the Maquiritares country.

In the sabanas these trails are self-made and are marked by absence of vegetation along the narrow track, which has a bare and usually hard and perfectly smooth bottom and soon becomes sunk a few centimeters below the level of the surrounding soil. They are very narrow. Even a main trail may be only fifteen or twenty centimeters wide, because the Indians always walk in single file and place one foot exactly in front of the other, so that the width of the trail is little more than the width of the foot. So ingrained is this habit that even when walking only a few meters two Indians never walk side by side. On the march they frequently carry on animated conversations with each other without turning their heads or appearing to address each other, a habit carried over to some extent into other circumstances so that it is rather uncommon for them deliberately to face each other for conversational purposes — a habit striking and sometimes disconcerting to the civilized visitor.

Trails through forest are equally visible although commonly floored with leaves and twigs, which are not purposely removed. Interfering brush and branches are lopped off with machetes, leaving a passage where it is always possible to walk upright.

Swamps that cannot easily be avoided are crossed with the aid of bridges (Figs. 69, 70) or commonly on a chain of large moriche palm (kwai-y?) trunks. These trees are abundant in swampy situations and commonly a complete causeway can be made simply by felling them in the desired direction, so that the head of one falls near the stump of the next. The heavy trunks are not transported for this purpose. Gaps are filled in with smaller, readily carried logs and sticks or with the heavy bases of moriche leaves and the latter may be used alone for traversing short stretches of boggy ground without open water.

Streams may simply be forded if the bottom is hard and (as is true of all the streams of the central area) there are no dangerous fishes or reptiles, but even under these circumstances much traveled trails usually have bridges over small streams, up to five meters or so in width, and these are almost always provided if the bottom is of deep mud. The simplest and commonest bridge is simply a tree trunk, or frequently two laid parallel. Sometimes a small pole is lashed at the ends to standing trees on the two banks, or put in crotches of these, to serve as a handrail. Nordenskiöld (1930, Appendix 4) has given some interesting comments on South American Indian bridges and a distribution map, in connection with which it is notable that I observed no liana bridges and no